

# SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE  
NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 11th October 1893.

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## LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU.								
Bi-monthly.								
				1893.		1893.		
1	Akhtar-i-Hind ...	Amroha (Moradabad).	Muhammad Májid Husain.	5th	Oct. ...	8th	Oct. ...	128 copies.
2	Jubilee Paper ...	Lucknow ...	Yáqub Khán ...	1st	" ...	6th	" ...	300 "
3	Káyasth Conference Samáchar,	Muttra ...	Babu Braj Lal ...	"	" ...	10th	" ...	...
4	Khurshaid-i-Nánpará ...	Nánpará, Bahraich.	Maulvi Yahyá Ali ...	"	" ...	9th	" ...	...
5	Nazm Akhbár ...	Lucknow ...	Dwáráká Prasád ...	5th	" ...	11th	" ...	200 copies.
6	Social Reformer...	Jaunpur ...	Wájid Ali ...	4th	" ...	10th	" ...	...
Tri-monthly.								
7	Dabir-i-Hind ...	Agra ...	Amin-ul-dín ...	1st	Oct. ...	11th	Oct. ...	45 copies.



No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.	
URDU—(continued).									
Weekly.				1893.		1893.			
8	Agra Akhbār ...	Agra ...	Tajammul Husain ...	7th	Oct. ...	8th	Oct. ...	230	copies.
9	Agra Punch ...	Do. ...	Ahīd-ul-dīn Beg ...	1st	" ...	6th	" ...	185	"
10	Akbār-i-Klām ...	Meerut ...	Muqarrab Husain Khān.	3rd	" ...	"	" ...	65	"
11	Akbār-i-Islām ...	Agra ...	Abdul Majid Khān...	8th	" ...	8th	" ...	526	"
12	Alwaqt ...	Gorakhpur ...	Muhammad Sa'īd ...	4th	" ...	7th	" ...	660	"
13	Anjuman-i-Hind ...	Lucknow ...	Bishun Lāl ...	7th	" ...	10th	" ...	128	"
14	Asād ...	Ditto ...	Sajjād Husain ...	6th	" ...	7th	" ...	200	"
15	Cawnpore Gazette ...	Cawnpore ...	Harnām Singh ...	8th	" ...	10th	" ...	550	"
16	Colonel ...	Moradabad ...	Banwāri Lāl ...	"	" ...	9th	" ...	400	"
17	Dabdhā-i-Sikandari ...	Rāmpur ...	Muhammad Husain,	9th	" ...	11th	" ...	446	"
18	Fitnah ...	Gorakhpur ...	Nizām Ahmad ...	8th	" ...	"	" ...	500	"
19	Gorakhpur ...	Ditto ...	Ahmad Abdul Karīm Khān.	2nd	" ...	6th	" ...	586	"
20	Hindustāni ...	Lucknow ...	Gangā Prasad Varmā	4th	" ...	"	" ...	300	"
21	Jām-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	1st	" ...	8th	" ...	250	"
22	Kārnāmāh ...	Lucknow ...	Muhammad Yāqūb...	2nd	" ...	5th	" ...	275	"
23	Mauj-i-Narbadda ...	Hoshangabad ...	Abdul Karīm ...	1st	" ...	"	" ...	200	"
24	Mīr-i-Nimroz ...	Bijnor ...	Karīm-ullah ...	7th	" ...	11th	" ...	435	"
25	Nasīm-i-Agra ...	Agra ...	Jamna Dās Biswas...	"	" ...	10th	" ...	450	"
26	Nasīm-i-Hind ...	Fatehpur ...	Alah Baksh ...	23rd	Sept. ...	7th	" ...	117	"
27	Nāsir-i-Hind ...	Agra ...	Muhammad Ali ...	8th	Oct. ...	9th	" ...	40	"
28	Nūr-ul-Anwār ...	Cawnpore ...	Abdul Hamīd ...	7th	" ...	10th	" ...	163	"
29	Oudh Punch ...	Lucknow ...	Sajjād Husain ...	14th	Sept. ...	8th	" ...	350	"
30	Police News ...	Meerut ...	Habib Ahmad ...	1st	Oct. ...	11th	" ...	560	"
31	Rās-ul-Akbār ...	Gorakhpur ...	Nizām Ahmad ...	8th	" ...	"	" ...	350	"
32	Robilkhand Punch ...	Moradabad ...	Jamshed Ali ...	1st	" ...	8th	" ...	250	"
33	Tohfa-i-Hind ...	Bijnor ...	Jairāj Singh ...	6th	" ...	9th	" ...	410	"
34	Tāfī-i-Hind ...	Meerut ...	Sajjād Husain ...	8th	" ...	10th	" ...	570	"
35	Zamānah ...	Lucknow ...	Muhammad Safdar Hasan.	9th	" ...	"	" ...	...	"
Daily.									
36	Oudh Akhbār ...	Lucknow ...	Shiva Prasad ...	5th to 11th Oct. ...		5th to 11th Oct. ...		503	copies (including 92 copies taken by Government).
URDU-ENGLISH.									
Bi-weekly.									
37	Aligarh Institute Gazette ...	Aligarh ...	Mumtāz-ul-din ...	6th	Oct. ...	8th	Oct. ...	441	copies (including 281 copies taken by Government).
HINDI.									
Monthly.									
38	Devanāgri Gazette ...	Meerut ...	Gauri Datt ...	For	Sept. ...	10th	Oct. ...	210	copies.
39	Godharm Prakash ...	Farukhabad ...	Mohan Lāl ...	"	" ...	7th	Oct. ...	440	"
40	Māthur Vaishya Sukhdāyak...	Agra ...	Babu Lāl ...	For	Oct. ...	"	" ...	230	"
41	Rām Patākā ...	Allahabad ...	Rādhā Mohan Shukla,	"	" ...	5th	" ...	200	"
Weekly.									
42	Almora Akhbār ...	Almora ...	Sadā Nand ...	2nd	Oct. ...	5th	Oct. ...	104	copies.
43	Bhārat Jīwan ...	Benares ...	Rām Krishn Varmā	"	" ...	"	" ...	1,500	"
44	Nāgri Nīrad ...	Mirzapur ...	Kashi Prasad ...	5th	" ...	10th	" ...	400	"
45	Prayāg Samāchār ...	Allahabad ...	Jagan Nāth ...	14th, 21st & 28th Sept. & 5th Oct.		9th	" ...	500	"
46	Sajjan Kīrti Sudhākar ...	Udaipur ...	Kshyāchālāk Dān ...	2nd	Oct. ...	6th	" ...	65	"
Daily.									
47	Hindustān ...	Kālākanakār (Partābgarh).	Devi Dayāl Shukla...	4th to 10th Oct. ...		5th to 11th Oct. ...		500	copies.
HINDI-URDU.									
Monthly.									
48	Jāt Samāchār ...	Kagarel (Agra).	Chaudhri Kanhai Singh.	For	Sept. ...	6th	Oct. ...	650	copies.
Weekly.									
49	Kāshi Pattrika ...	Benares ...	Lakshmi Shankar Misra, M.A.	6th	Oct. ...	9th	Oct. ...	450	copies (including 343 copies taken by Government).



No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	<b>HINDI-URDU—(concluded).</b>			<b>1893.</b>	<b>1893.</b>	
	<i>Bi-weekly.</i>					
50	Jaipur Gazette ...	Jaipur	Mahávir Prasad ...	30th Sept. & 4th Oct.	9th & 10th Oct. ...	100 copies.
	<b>MARÁTHI.</b>					
	<i>Weekly.</i>					
51	Subodh Sindhu ...	Khandwa	Lakshman Anant Prayági.	4th Oct. ...	8th Oct. ...	350 copies.
	<b>MARÁTHI-ENGLISH.</b>					
	<i>Weekly.</i>					
52	Nyáya Sudhá ...	Nágpur	Sadá Shiva Rám Chandra Patwardhan.	2nd Oct. ...	6th Oct. ...	375 copies.



## I.—POLITICAL AND FOREIGN.

**TUTI-I-HIND.**  
October 8th, 1893.

Prohibition of the Chehlum procession  
at Jaipur.

1. The *Tuti-i-Hind* (Meerut), of the 8th October, on the authority of a Jaipur correspondent, complains that on the occasion of the late Chehlum the darbár received an anonymous petition purporting to emanate from the Sunni Musalmáns and threatening the commission of serious riots by them, if the Shias were allowed to parade their *tazias* and *alam*s in the streets of the town on that day. Without making any kind of inquiry, Babu Kanti Chandra, the prime minister, forbade the processions, and the *tazias* and *alam*s are consequently still kept at the houses of the Shias, to their great inconvenience. There are 500 Shias against 20,000 Sunnis in the state; but both the classes celebrate the Muharram without interfering with each other, and the Shias have held their Chehlum processions for the last 12 years. The prohibition of the procession is an unjust interference in religious matters, and shows the cowardice of the Bengali prime minister, who has practically assumed all power, the Mahárája taking no interest in the affairs of the state. He has also acquired great influence over the Resident. Even now he had better permit the Shias to take their *tazias* and *alam*s to the Karbala, otherwise all his irregular proceedings will be exposed by the editor. If he has good cause to apprehend a disturbance of the peace, turbulent men may be required to execute bonds.

**AGRA PUNCH.**  
October 1st, 1893.

Affairs in Bhopal.

2. A correspondent of the *Agra Punch*, of the 1st October, complains that a great deal of tyranny and oppression prevails in Bhopal under the present administration, and refers to the case of Thákur Prasád, observing that, though he was an old and faithful officer, he has been thrown into prison by the prime minister. The Begam, living behind the screen, has no opportunity to know how the affairs of the state are managed, and depends for all her information on the prime minister, who must assure her that the people are happy and prosperous. Rumour is afloat to the effect that Munshi Imtiaz Ali will shortly be replaced by Mehdi Ali Khán; but considering the circumstances under which the latter's services were dispensed with by the Nizam, his proposed appointment cannot be viewed with approval. A council composed of some able and conscientious official and non-official members had better be established to carry on the administration. Abdul Ali, the late prime minister, may be appointed president, Thákur Prasád, revenue member; Muhammad Husain Khán, military member; Mr. Cook, public works member; and Maulvi Barkat-ullah, who is Deputy Collector at Agra, judicial member; while Alamgir Muhammad Khán, Abdul Hai Khán, Ali Hasan Khán and Nur-ul Hasan Khán, who are relatives of the Begam, and have free access to her, may be made honorary members.

## II.—ADMINISTRATION.

**PRAYÁG SAMÁCHÁR.**  
September 21st and  
28th, 1893.

Sir Charles Crosthwaite and the  
Hindus.

3. The *Prayág Samáchár* (Allahabad), in its issues of 21st and 28th September, received on 9th October, publishes a long article in which the writer argues that every country is liable to great changes and vicissitudes of fortune, and observes that this country was once under the rule of just and benevolent kings like Shri Rám Chandra, Yudhishtir, Vikramáditya, Bhoj, &c., in whose time the people were most happy, prosperous and contented and made very considerable progress in science and learning. The paternal care which those kings took in the welfare of the people created very strong feelings of loyalty and devotion in the minds of the latter towards their rulers, which continue to animate them to this day. Even if they are oppressed by any ruler they remain silent, and are quite unlike the Irish and the Eurasians, who are ready to resent every measure which they consider the least injurious to them. As the Hindus have been delivered by Englishmen from the oppressive and intolerable domination of wicked *yawans* (i.e., foreigners, Musalmáns), they will always remain grateful to Her Majesty, and to say nothing of British officers, will respect even British dogs. If a European officer, forgetting himself, abuses them, they quietly put up with the abuse and support any scheme which he sets on foot. It is a pity that though they are ready to sacrifice their lives on behalf of Government, the autho-



rities, far from rendering them help, repress them when they appeal for aid against Muhammadan aggression. Apparently the authorities are afraid to interfere with Musalmáns, who are a turbulent people. When ill-luck placed the Hindus under the rule of barbarous Muhammadan kings, they were subjected to great tyranny and oppression, and there was much bloodshed, but still they never rebelled against their rulers. They had some respite in the time of Akbar ; but wicked Aurangzeb revived religious persecution, and put many Hindus to the sword. His tyranny destroyed the foundations of Muhammadan supremacy ; and Providence, ever ready to listen to the prayers of the oppressed, sent the British from a long distance to free the Hindus from the yoke of Musalmáns. The Hindus entered the service of the British and assisted them in occupying the country. Englishmen reassured the Hindus and promised to protect their religion and privileges. But Lord Ripon's successor pursued a deceitful policy, which the people were unable to understand, and they are quite alarmed at the dreadful measures adopted by the present Viceroy. As His Excellency's term of office has nearly come to an end, it would be well if he could see his way to introducing some beneficent measures. The Lieutenant-Governor's late speeches indicate his undue partiality to Musalmáns, who are in the habit of wounding the feelings of Hindus. His conduct has been characterized by folly and narrow-mindedness. He was not content with saying what he liked, but, like a butcher, struck respectable Hindus at some places with the sword of insult and punishment, and unjustly cast a slur on their loyalty to Government. It is to be regretted that he has allowed himself to be influenced by partiality, and does not follow the good advice given him by some persons. He should remember that he holds his office only for five years, and therefore he should conduct the administration in such a way that after his retirement the people might remember him with love and gratitude. The inhabitants of these provinces were exposed to intolerable hardships by the mischievous policy of his predecessor, Sir Auckland Colvin, whom many persons were inclined to call Kályavan (a certain tyrant prince of the Yavans who, after having made great devastations was slain by Náráyan). When Sir Charles Crosthwaite took charge of office he found the Hindu community much excited in connection with the dispersion of the Hardwár fair. But he was soon able to allay the excitement by his conciliatory policy. It is difficult to understand how he has changed front in so short a time and has thought himself justified in freely abusing the Hindus, whom he addressed in very conciliatory terms at Hardwár. His Honor, who alone has the power to remove their sufferings, should be kind to them. There can be no peace in the country until their opponents are prevented from following their evil ways. He should not act like a raw and hot-headed youth, but all his proceedings should be characterized by qualities befitting his high position, mature age and ripe experience. The rulers ought to protect and not to oppress the people.

4. The *Nágri Nirad* (Mirzapur), of the 5th October, in continuation of its previous comments on the Lieutenant-Governor's speeches at Ballia and Azamgarh, observes that His Honor's abuse of educated natives, who are the best friends to Government, will displease and prevent

NAGRI NIRAD.  
October 5th, 1893.

Comments on the speeches of the Lieutenant-Governor at Ballia and Azamgarh.

them from supplying information regarding the thoughts and feelings of the masses. If His Honor's argument as to the rioters being rebels were carried to its logical conclusion, all offenders against the provisions of the Penal Code would be liable to that charge. Instead of giving the Hindus a bit of his mind at darbárs His Honor should have adopted a conciliatory tone, like the rulers of Bombay and Bengal. His Honor said that he was told that some Musalmáns had intended to kill more kine than usual to annoy the Hindus, but that he had received no proof. Has His Honor got any proof that the Gorakhshini Sabhas instigated the late disturbances ? If so, it should be made public. His Honor should not readily accept the statements of the district officers, who are themselves responsible for the riots to a great extent ; nor should he take these provinces to be Burma and the people to be dakaits and robbers. If the Gorakhshini Sabha at any place compels the Hindus to boycott the Musalmáns, it should be brought to book by all means, but all Gorakhshini Sabhas should not be denounced. The hostile attitude of His Honor towards those Sabhas has emboldened Musalmáns to call even such associations as the Dharm Sabhas, the Árya Sabhas, the Kayasth Sabhas, &c., to be



mere Gorakhshini Sabhas in disguise, as has been done by the *Nizam-ul-Mulk* newspaper of Moradabad, and to encourage the Magistrates even in the peaceful districts to persecute respectable persons who have the least connection with Gorakhshini Sabhas. Mr. Gibson, the lord of Bahraich, was not content with fining a Sanyasi Rs. 200 for delivering a lecture on the protection of kine, but has suspended the Tahsildár of Bahraich for subscribing to the Gorakhshini Sabha, and has called for an explanation from the Tahsildár of Nanpara for similar action. The Tahsildár of Rajgarh, Bara Banki district, has also incurred the displeasure of the authorities on the same ground. Is it an offence for a Hindu to give a donation to a Gorakhshini Sabha? Sir Charles Crosthwaite should calmly think over the matter and desist from pursuing a policy which is calculated to create widespread dissatisfaction.

GODHARM PRAKÁSH.  
September 1893.

5. The *Godharm Prakásh* (Farukhabad), for September, states that the question as to the cause of the late Bakr Id riots much exercised the minds of the officials, who at last arrived at the conclusion that the cow-protection movement was chiefly responsible for those riots.

Sir Charles Crosthwaite and the causes of Bakr Id riots.

Even Sir Charles Crosthwaite formed the same opinion and made a vehement address at Ballia which came down on the Hindus like a thunderbolt. The district officers of Azamgarh and Ballia, taking the cue from His Honor's speech, have been sending the Hindus in large numbers to the jails, inflicting fines on them and attaching their property. But nothing could be a greater mistake than to attribute the riots to the operations of the cow-protection societies. Many Musalmáns already sympathize with those societies and their number is daily increasing. Maulvi Jama'iyat Ali, the president of the Muhammadan Association at Chhatarpur, makes speeches and collects subscriptions on behalf of the local cow-protection society. The Bahramghát society is largely supported by Musalmáns, and the same is the case in Bengal. Abdul Qadir Tajbhai of Bombay invited the members of the Bombay and Surat Gorakhshini societies to attend his son's marriage, and had a speech made on the occasion in favour of the protection of kine. Abdul Ali, Honorary Magistrate, is president of the Gorakhshini Sabha at Betul. Poems in favour of the preservation of cattle are often published in newspapers by Muhammad Sher Ali. If a Hindu worshipped a cow in the presence of a Musalmán, the latter would take no offence; but on the other hand, if a cow were slaughtered before a Hindu, he would at once lose his temper. Again, the Gorakhshini Sabhas carry on their operations every day, but disputes seldom occur on days other than Bakr Id, the outbreaks on that day being due to the circumstance that kine are slaughtered on the occasion in a public manner. Hence it is evident that cow-killing and not cow-protection is the cause of Bakr Id riots; and the evil is aggravated by the foolish proceedings of officers, as has been clearly shown by Pandit Bishan Narayan Dar and Babu Ganga Prasád Varma in the columns of the *Advocate* in connection with the Azamgarh riots. Sir Charles Crosthwaite's speech, which was entirely partial to Musalmáns, has rendered a reconciliation almost impossible. His Honor said that the gathering together of such immense crowds on the day of Bakr Id was impossible without the help of influential Hindus, but he did not explain how 16,000 Musalmáns assembled and how the Musalmáns of Mau possessed hundreds of swords and guns. Again, His Honor finds fault with the Gorakhshini Sabhas for discouraging the sale of cattle to Musalmáns; while, on the other hand, he gave publicity to two judgments of the Allahabad High Court in July last, in one of which the court held that a Musalmán had full power to dispose of a cow, which was his property, as he pleased. If a Musalmán has full power to kill a cow which belongs to him, why has not a Hindu full power not to sell his kine to a Musalmán?

6. The same journal publishes an article in which a cow is represented as appealing to Hindus to protect the bovine species from slaughter. She reminds them that the famous Hindu Rájas Yudhishtir, Parikshit, Dalip, Dadhich and others exposed themselves to great hardships and

An appeal to Hindus for the protection of cattle.

dangers in protecting cattle, and is mortified to find that they did not care even to establish cowsheds at a little expense. She draws their attention to the noble example set by the Ráni of Majhauri in the Gorakhpur district, who, though her estate is under the management of the Court of Wards, has bought 90 cows from butchers.



for Rs. 300, and takes a keen interest in the preservation of cattle. In conclusion, the cow rebukes the Hindus for taking no steps to protect cattle and allowing them to be slaughtered by Musalmáns every day.

7. The *Godharm Prakash* (Farukhabad), has published by instalments a GODHARM PRAKÁSH.

A drama regarding the protection of kine published in the *Godharm Prakash*.

drama called the *Kasáí Náta*, i.e., the Butcher Drama, which is brought to a close in the issue for September. The drama is the work of Babu Ganga Saran Singh of Gagaha in the Gorakhpur district, and may be summarized as follows. Dharam Chand, a Hindu, remonstrates with a butcher named Aghkand for slaughtering cattle for food, drawing his attention to the benefits derived from them. The butcher replies that he obtains a large profit from his trade, and tells Dharam Chand first to set his own house in order, as the Hindus themselves voluntarily sell all unserviceable cattle to butchers. In order to substantiate his statement, the butcher takes Dharam Chand to a village called Mudhpur (i.e., Foolish Town) where his son Kutb-ud-din has previously gone to purchase cattle. The butchers purchase 1,000 cattle through the village broker without the least difficulty. Dharam Chand is deeply affected with grief and takes them to the Rájá of the village in the hope that the Rájá will interfere. But on being told by his Muhammadan minister that the skins of cattle are used in making shoes, saddles and other useful things, that the law does not forbid cow-slaughter, and so forth, the Rájá declines to interfere and turns out Dharam Chand and others from his court. The whole party proceeds homeward and the butchers threaten to give Dharam Chand a good thrashing on arrival at home. On their way they pass through a village named Gahgahpur, and Dharam Chand appeals for help to a large number of Hindus who were discussing religious matters at a place in the village. One of the Hindus proposes to seize the cattle by force, though they should be punished by Government. But wiser counsels prevail, and the butchers, who bought the cattle for Rs. 2,760, are induced to sell them for Rs. 3,000, the money being raised from private subscription at Rs. 2 per family in the village. The butchers are paid the price and dismissed with a warning to abandon the slaughter of cattle, as religious feeling is growing apace among the Hindus. Considering that the spread of such a feeling throughout the country might render the slaughter of cattle impossible, the butchers engage in other trades. The Hindus who bought the cattle establish a society for the protection of kine, and tell the villagers to sell their unserviceable cattle to the society and not to butchers.

8. A correspondent of the *Hindustáni* (Lucknow), of the 4th October, referring to the article which one Haji Muhammad Ismail recently wrote in the *Aligarh Institute Gazette* says that the Haji attributed the late Hindu-Musalmán riots to the action of Parliament in granting the

Haji Muhammad Ismail of Aligarh and the late Hindu-Musalmán riots.

HINDUSTÁNÍ.  
October 4th, 1893.

system of election for the Legislative Councils of India, and passing the Resolution for simultaneous Civil Service Examinations in England and India, and declared that if all the officers in a district were Hindus, the Musalmáns there would not like to live under their administration. Now this Haji, who takes upon himself to speak on behalf of the Musalmáns, would not even be owned by that community, being a follower of Sir Sayyid Ahmad, who is regarded by the Musalmáns in general as a renegade for holding heterodox opinions in religious matters. His views, thus, can in no sense be received as those of a representative of the Musalmáns. He unblushingly makes bold to denounce the elective system. It was only the other day that at Lucknow he was dancing attendance upon the delegates (of the District Boards) assembled at that town to elect him a member for the Legislative Council of the North-Western Provinces. He failed to satisfy the delegates, and he has now the face to condemn the very system under which a few days before he sought to make himself an *Hon'ble*! Musalmáns would not, according to him, like to live under Hindu officers. There are hundreds of Musalmáns serving under Hindu officers and *vice versa* without any friction. If, however, what the Haji says be true, why does he not tell the Musalmáns living in Hindu states, where (almost) all the officers, from the highest to the lowest, are Hindus, that they are great fools to live under the rule of infidels? Should the Musalmáns be foolish enough listen to the patriotic counsel of the Haji, and the Hindus of Hyderabad



might also be led to take the hint and say that they would not like to be ruled by the Musalmáns, and should be permitted to drown into the deep sea the Nizám and his counsellors, who expend most extravagantly the hard-earned proceeds of the former's labour. But the Indians are not so very illiterate and selfish as to entertain such thoughts for a moment. Again, is there any country having a representative government where men of different denominations do not live? If differences in religion are no bar to representative government in other countries, why should they be in India alone? Hundreds of Musalmáns entrust their most important cases to Hindu pleaders, and mix freely with Hindus in other ways. It is only the writings of men like the Haji that have served to create a tension between the two communities for some time past. O God! do Thou in the fullness of Thy mercy brush away the prejudices from the brains of the people, and thereby enable them to enjoy the blessings of peace under the free British Government which India has fortunately obtained!

AZÁD.  
October 6th,  
1893.

9. The *Azád* (Lucknow), of the 6th October, advertizing to Dr. Leitner's article in the *Asiatic Quarterly Review* on the subject of cow-killing by Musalmáns, observes that the sacrifice of kine has neither been enjoined nor forbidden by the Muhammadan religion. Cattle being cheaper than sheep, goats, &c., in this country, the lower classes of Musalmáns have always killed kine on the day of Bakr Id and are naturally unwilling to part with that privilege, and the interference of the Hindus only tends to increase their unwillingness. Above all, it should be observed that the discontinuance of the sacrifice of cattle would not put an end to cow-killing, as beef would still have to be provided for the British army. Under these circumstances, the cow-protection societies would do well to modify their principles, their present policy being only calculated to defeat the object they have in view and to disturb the public peace.

RYÁZ-UL-AKHBÁR.  
October 8th, 1893.

10. A correspondent of the *Riyáz-ul-Akhabár* (Gorakhpur), of the 8th October, states that a large public meeting, at which about 15,000 Hindus were present, was held at Sháhganj in the Jaunpur district on 27th September, through the efforts of Rai Bhawani Sahai, Deputy Collector, Mr. Simpson, the Officiating Magistrate, occupying the chair. Manifestly Mr. Simpson was deceived. Had he known how the meeting had been got up by the Deputy Collector he would never have attended it. The meeting was ostensibly designed to promote the objects of the Jalsa-i-Tahzib, or the social reform association, but it was really a Gorakshini meeting. Pandits delivered speeches in favour of cow-protection and Rai Bhawani Sahai made an address which was very offensive to Musalmáns: a rumour was even spread to the effect that the Magistrate had prohibited the slaughter of kine at the approaching Ghauspur fair. At present, widespread discontent exists in the district. The speech published by the Deputy Collector in the *Pioneer* with a view to gain the good-will of the Lieutenant-Governor is not the same which he actually delivered at Sháhganj. It is a matter of satisfaction that the management of the Ghauspur fair has been entrusted to competent and unprejudiced officials.

OUDE AKHBÁR.  
October 6th, 1893.

11. The *Oudh Akhabár* (Lucknow), of the 5th October, referring to the public meeting held at Sháhganj in the Jaunpur district under the presidency of Mr. Simpson, the Officiating Magistrate and Collector, observes that the meeting was held under the auspices of the Social Reform Association to promote good feeling between the Hindus and Musalmáns with a view to prevent any difficulties cropping up on the occasion of the Ghauspur fair. The gathering amounted to about 7,000 men, and Rai Bhawani Sahai, Deputy Collector, made a very conciliatory speech, which elicited frequent applause from both the Hindus and Musalmáns. The association should print a large number of copies of his speech in Hindi and Urdu, and distribute them among the people in the district. Mr. Whish has conferred a great favour on the people by establishing such a useful association. In conclusion, the Deputy Collector's speech is published in extenso.



12. The *Social Reformer* (Jaunpur), of the 4th October, publishes the proceedings of the same meeting and expresses satisfaction that the *Jalsa-i-Tahzib* has acquired such great influence in the district in so short a time.

SOCIAL REFORMER.  
October 4th, 1893.

About 16,000 or 17,000 men attended the meeting of the 27th September. Rai Bhawani Sahai first made an impressive speech, and was followed by Pandit Anant Rám, who read some Sanskrit verses. Then Pandit Jageshwar Dat addressed the meeting, calling upon the Hindus and Musalmáns to live in peace, and said that he was doubtless opposed to the slaughter of cattle, which were such useful animals, and that the Hindus should appeal to Government for the prohibition of cow-killing but should not fight with the Musalmáns. Sayyid Ghulam Abbas of Ránimau and Nur-ul Hasan Khán of Lapri then rose and said that cattle sacrifices had always been performed at Ghauspur, and expressed the hope that no disputes would arise on the occasion of the coming fair. The proceedings were brought to a close by Mr. Simpson, who said that one of the principles of the *Jalsa-i-Tahzib* was that the people themselves should settle their disputes; and that he trusted that they would amicably settle the Ghauspur affair, and thanked the audience for the reception accorded to him.

13 A correspondent of the *Riyáz-ul-Akhbár* (Gorakhpur), of 8th October, writing from Bansgaon, states that Babu Jagdeo Bahádur Singh, who had been placed on the gadi at the Birpur village and is addressed by people by the high-sounding title of Pirthi Nath (the lord of the

RIYÁZ-UL-AKHBÁR.  
October 8th, 1893.

Babu Jagdeo Bahádur Singh at Rasda,  
Ballia district.

world), paid a visit to Rasda in the Ballia district and stayed at the house of a legal practitioner, where he was visited by the inhabitants of that town and the neighbouring villages. He gave his visitors a brief account of the riots at Mau, Kopa and other places and told them, with reference to his own case, that he had been discharged without having been required to make a defence. A friend of the writer's, who had an interview with the Babu in the presence of a large crowd of Hindus, asked him where he intended to go from Rasda. He replied that he would go to Azamgarh, where he was required to produce papers connected with the cow-protection society. The writer's friend told him that he would be entitled to much praise if he effected a reconciliation between the two communities and allayed popular excitement. He said that mutual ill-feeling throughout the country would increase and lead to bloodshed and disturbances. He would advise the Hindus to refrain from interfering with the Musalmáns in the sacrifice of cattle and from breaking the peace, and ask them to content themselves with discontinuing their dealings and social relations with the Musalmáns. The writer's friend said that the discontinuance of mutual dealings would increase enmity, and desired that the old relations between the two sections of the community should be restored. He replied that the restoration of friendship was simply out of the question, and that he was ready to sacrifice his life on behalf of his co-religionists. He made use of other such inflammatory language, but the police did not interfere, though according to the recent orders of Government a gathering of five or more persons at which the cow-protection question is discussed is an unlawful assembly. The District Magistrate of Ballia should keep an eye on the Sub-Inspector of Rasda. Although a large number of the inhabitants of that town took part in the late riots at Mau, Kopa, &c., only one of them has as yet been arrested and committed to the Magistrate for trial.

14. A correspondent of the *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th October, complains that, in spite of the punishments inflicted on the rioters and the salutary advice given by Government, the Hindus of Mau are animated by malice and enmity towards the Musalmáns and anxiously

RIYÁZ-UL-AKHBÁR.  
October 8th, 1893.

Hindus at Mau and emigration of Musalmáns from Kopaganj, Azamgarh district.

await an opportunity to molest those who have survived the late riots. As a large gathering of the Hindus is expected on the occasion of the Dasahra, the Joint Magistrate, accompanied by a detachment of cavalry, has proceeded to Mau. Hundreds of Musalmáns of Kopaganj, being persecuted by Hindus, have already emigrated from that town, and emigration still continues.



HINDUSTANI  
October 4th, 1893.

15. The *Hindustani* (Lucknow), of the 4th October, is glad to learn that Sir Charles Crosthwaite has listened to the protests of native newspapers and transferred the work of translating the records of the Ballia cow-protection society from Munshi Ewaz Ali Khan, Deputy Collector, to Thakur Ganesh Singh, Deputy Collector.

Translation of records of the cow-protection society, Ballia.

RIYAZ-UL-AKBAR.  
October 8th, 1893.

16. The *Riyaz-ul-Akbar* (Gorakhpur), of the 8th October, complains that Brijraj and Chatarpal, landholders in the Maharájganj tahsil, interfered with the Musalmáns in the offer of prayers at the Shikarpur mosque. The matter being brought to the notice of the District Magistrate, by Munshi Anant Prasád, the Supervisor Kanúngo, the District Superintendent of Police was deputed to make a local investigation. The landholders were arrested and await their trial.

Alleged interference of two Hindu landholders with Musalmáns of Shikarpur in the Maharájganj tahsil, Gorakhpur district.

JAT SAMACHAR.  
September 1893.

17. The *Jat Samachar* (Kagarol), for September, observes that the slaughter of kine is one of the greatest evils which have attended the advent of Musalmáns and other foreigners in this country. The Hindus have established Gorakhshini Sabhas in many places, but they cannot be successful in their laudable efforts to put down this most sinful practice without the help of Government. The writer then refers to the two judgments of the Allahabad High Court to which publicity has been given by Government, and finds fault with the severe punishment inflicted on the Hindus in one of those cases, on the ground that they did not seize the cows for their own benefit but acted under an impulse of religious feeling. Adverting, on the authority of some other newspaper, to the alleged insults offered by Musalmáns to Hindus, such as the throwing of pieces of beef among the crowds of Hindus and into their shops, and the alleged sympathy of the local officers with the Musalmáns on the occasion of the late Bakr Id at Bareilly, the writer observes that death is preferable to living at a place where such anarchy prevails. He refers to the utility of cattle and to the occurrence of frequent serious riots in connection with cow-killing, and expresses surprise that Government should remain blind and should not put an end to that evil custom. Musalmáns kill kine under the cloak of religion, but Government, which has not the same excuse, also allows a large number of cattle to be slaughtered every year for the supply of beef to European soldiers. But Government might supply mutton to the soldiers. If they could not do without beef, it is well that they should starve rather than that such useful animals should be destroyed. The writer earnestly prays that cow-killing may be forbidden, the Musalmáns, if necessary, being allowed to sacrifice kine on religious occasions with due restrictions.

Condemnation of cow-killing.

AKHBAR-I-ISLAM.  
October 8th,  
1893.

18. The *Akhbar-i-Islam* (Agra), of the 8th October, condemns the attacks made by the *Akhbar-i-Am* of Lahore on the Lieutenant-Governor in connection with His Honor's speeches and resolution regarding the Azamgarh riots as unjust; observes that any man who reads the articles of the *Akhbar-i-Am* in question will be induced to imagine that British rule is the worst rule on the face of the earth; and endeavours to refute the unfavourable comments made on the proceedings of the district officers of Azamgarh and His Honor by that paper. (The *Fitnah*, Gorakhpur, of the 8th October, republishes another article from the *Akhbar-i-Am* of Lahore, in which the latter strongly criticizes the speeches and resolution of Charles Crosthwaite regarding the late Azamgarh riots and the proceedings of the district officers.)

Attacks made by the *Akhbar-i-Am* of Lahore on Sir Charles Crosthwaite.

ROHILKHAND PUNCH.  
October 1st, 1893.

19. The *Rohilkhand Punch* (Moradabad), of the 1st October, states that the *Akhbar-i-Am* of Lahore is very much displeased with Sir Charles Crosthwaite, on the ground that His Honor did not rebuke the Musalmáns in his speeches at Ballia and Azamgarh. The editor of that paper had better become the Lieutenant-Governor for a time and cut the throats of all Musalmáns.

The same.



20. The *Tohfa-i-Hind* (Bijnor), of the 6th October, observes that it ought to be a matter of extreme joy and pride to all Her Majesty's subjects that Her Majesty is always ready to acknowledge their expressions of loyalty and devotion to her, and publishes a translation of Her Majesty's letter thanking them for the loyalty evinced by them on the occasion of the Duke of York's marriage. (The letter is published in many newspapers, the *Akhtar-i-Hind* of Amroha publishing it in golden letters on red paper.)

TOHFA-I-HIND.  
October 6th, 1893.

21. The *Hindustani* (Lucknow), of the 4th October, says that Sir Sayyid Ahmad Khan contradicts the rumour spread by the *Hindu* of Madras, to the effect that owing to the unfortunate quarrel between his son, Mr. Justice Mahmud, and the Chief Justice of the Allahabad High Court, he did not oppose the resolution regarding the simultaneous Civil Service Examinations, and was inclined to change front towards the National Congress. He declares that he has always been opposed to the introduction of the elective principle, and is not in favour of the resolution above referred to. Let him oppose all such benevolent reforms with all his might, if he likes. His opposition may delay but cannot prevent their introduction. His days being numbered, he would do well to hold his peace. He has already suffered much and will suffer still more for the mischief he has done.

HINDUSTANI.  
October 4th, 1893.

22. The *Hindustan* (Kálákankar), of the 5th October, protests against India being required to pay half the expenses of the Opium Commission, on the ground that the natives never applied for its appointment, and that stoppage of the opium traffic would involve heavy losses to Government, landholders and cultivators, and regrets that the Indian treasury is frequently saddled with expenses which should properly be paid by England. The Indian tax-payer had to pay the cost of the troops sent to Egypt from this country and of the native soldiers who were invited to attend the opening of the Imperial Institute at London.

HINDUSTAN.  
October 5th, 1893.

23. A correspondent of the *Oudh Punch* (Lucknow), of the 14th September, received on 8th October, gives an account of his late visit to Hardoi, in the course of which he states that he was surprised to find thousands of peasants gathered together near the local court. On inquiry, he was told that they had been summoned to make arrangements for the collection of supplies for the Lieutenant-Governor's camp, though His Honor would go there towards the end of December. He dresses like a European, except that he uses the Turkish fez instead of the English hat. He intended to pay a visit to the Deputy Commissioner, but was obliged to give up the idea, as he was told by a friend that the Deputy Commissioner insisted on his native visitors wearing a turban. The Governor-General and the Lieutenant-Governor do not refuse to see natives wearing the fez.

OUDE PUNCH.  
October 8th,  
1893.

24. The *Hindustan* (Kálákankar), of the 4th October, approves of the draft rules made by the Local Government under the Village Courts Act, and observes that the Act will unquestionably prove a great boon to the villagers, but that the authorities cannot be too careful in selecting village munsifs. Money-lenders, traders and those lambardárs who are ignorant or make advances to cultivators at high rates of interest should not be appointed to the posts. The selections should be made from among educated and conscientious men who are respected by the people.

HINDUSTAN.  
October 4th, 1893.

25. The *Almora Akhbár*, of the 2nd October, on the authority of a local correspondent, observes that since the patwáris have been entrusted with the duty of filling up the necessary forms in connection with the mutation of names, landholders have undoubtedly been saved the trouble of

ALMORA AKHBAR.  
October 2nd, 1893.

Her Majesty's letter thanking her subjects for their expression of loyalty on the occasion of the Duke of York's marriage.

Sir Sayyid Ahmad Khan's opposition to simultaneous Civil Service Examinations.

Payment of the cost of the Opium Commission.

Collection of supplies for the Lieutenant-Governor's camp and compulsory use of turbans by natives at their visits to the Deputy Commissioner, Hardoi.

Draft rules under the Village Courts Act.

Patwáris and the mutation of names in Kumau.



going to the headquarters of districts, but have had to make presents to patwáris. Sometimes the patwáris even make fraudulent mutations and men are unjustly deprived of their lands. The work should be withdrawn from them altogether, or at all events mutations consequent on the deaths of landholders should only be made by them.

**ÁZÁD.**  
October 6th, 1893.

26. A correspondent of the *Ázád* (Lucknow), of the 6th October, writing from Rae Bareli, complains that Rájá Rámeshwar Singh, the minor talukdár of Kumhráwán, who is 16 or 17 years old, and is receiving his education at the Rae Bareli High School, has made very little progress in education, is getting into the evil habit of drinking, and has fallen into bad company.

Rájá Rámeshwar Singh, the minor talukdár of Kumhráwán, Rae Bareli district.

### III.—RAILWAY.

**HINDUSTÁN.**  
October 10th, 1893.

27. The *Hindustán* (Kálákankar), of the 10th October, states that the reduction of the third class fare on the Bezvada-Vizianagram line to 1½ pies per mile has been attended with satisfactory results and asks other railway companies to follow suit. If low rates of fare were fixed

Third class railway passengers.

and necessary comforts were provided for passengers, railway travelling would become much more popular than at present. As it is, third class passengers, especially those who have to perform long journeys, are exposed to great inconvenience. There are no privies in carriages; the seats are narrow and uncushioned, and even at stations due facilities are not provided for natives to take their food, &c.; moreover, they are not properly treated by railway officials.

**AKHTAR-I-HIND.**  
October 5th, 1893.

28. The *Akhtar-i-Hind* (Amroha), of the 5th October, referring to the proposed construction of a railway from Moradabad to Gháziabad *viâ* Garhmukhtesar, urges that the Amroha station of the line should be in close proximity to the town and not at Jua, which is five miles off.

Amroha and the proposed construction of a railway between Moradabad and Gháziabad *viâ* Garhmukhtesar.

### IV.—LOCAL AND MISCELLANEOUS.

**PRAYÁG SAMÁCHÁR.**  
October 5th, 1893.

29. The *Prayág Samáchár* (Allahabad), of the 5th October, expresses satisfaction that the Bhárti Bháwan Library at the Allahabad city, which is open to the public, is getting very popular. This year it has already been visited by no less than 20,000 men. It contains a large number

Bhárti Bhawan Library, Allahabad.

of books and also takes in the principal vernacular and English newspapers. The local municipal board regularly sends a copy of the proceedings of its meetings to that popular institution, and it would be well if Government supplied a copy of the official gazette and other publications of public interest.

**KÁRNÁMAH.**  
October 2nd, 1893.

30. The *Kárnámah* (Lucknow), of the 2nd October, complains that the poor in Lucknow, who received warm clothing in winter from the late kings, the noblemen, and Husainabad, before the annexation of Oudh, now suffer much from cold for want of clothing. Husainabad is a religious

Husainabad endowment and the poor of Lucknow.

and charitable endowment, but the managing committee appears to have little sympathy with the poor classes, and stops the charitable allowances paid to old widows on the smallest pretexts. The committee, however, spent Rs. 80,000 on the construction of the clock tower and Rs. 40,000 on laying out a park, though the endowment was never intended for such purposes.

**POLICE NEWS.**  
October 1st, 1893.

31. The Jhánsi correspondent of the *Police News* (Meerut), of the 1st October, complains that two native clerks of the Chamár caste, employed in the Commissariat Department, and one Wells, a Eurasian clerk in the office of the Superintendent of Railway Office, harassed a respectable young Bráhmañ girl, who was accompanied by her aunt, and that Wells

Cases of assault on women by some clerks and European soldiers at Jhánsi.



even committed an indecent assault on her. When the two women remonstrated and abused the clerks, the latter beat them. The incident created a deep sensation in the town, and about 5,000 men, it is believed, appeared before the District Magistrate and asked for justice. The Sub-Inspector of Police made an investigation and committed the accused, who are awaiting their trial before the Joint Magistrate. On the 9th September, three European soldiers seeing a young girl and her old mother collecting wood about four miles from the Jhānsi city, went up to them, and one of the soldiers asked the girl for water. She pointed to the river close by. On this the soldier seized her, apparently with a view to commit rape, and his companions assisted him ; but her mother rescued her, though the soldiers inflicted grievous hurt on her. The soldiers are in military custody and will be tried by court martial.

ALLAHABAD,  
The 9th October 1893.

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